

THE CHRISTIAN MINISTER'S
LAST HONOR
FROM A CHRISTIAN CONGREGATION.

A SERMON,
delivered before St. Michael and Zion's Congregation in
Philadelphia, on the 13th February 1825, the day sol-
emnized in memory of their deceased Pastor, the Reverend
J. H. C. Hellmuth, D. D. and Senior of the Lutheran
Ministerium of Pennsylvania,

by

C. K. Demme,
Pastor of the Congregation.

Translated from the German.

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On the repeated solicitations of several members of the Evangelical Lutheran and other christian Congregations of this City, we effected permission from the reverend author, to further the following discourse to the Press. In the firm conviction that much good will grow out of these pages to the public, seeking consolation and encouragement, in christian exercises, we once more tender the reverend author our respectful thanks for his readiness, in complying with the wish of his hearers.

The Printer &c.

—————
“Your fathers where are they? and the Prophets,
do they live for ever?” (*Zachariah 1, 5.*)

Assembled Congregation!

“Where are your fathers and the Prophets?”

This question of the holy messenger of ancient times, is wafted over to us from the peaceful tombs, and knits itself to that feeling of seriousness and grief, in which our hearts meet on this solemn morn. With these words, Zachariah recalled the vanished centuries and the Spirits of the dead, before the eyes of his people. You too will be turned back this day, by the hand of recollection, you will think of former days, and will present to yourselves the fathers who once passed in and out of your temples, and the Prophets who at one time called from your pulpits in the name of the Lord, to awaken for heaven. The worthies whose names are yet mentioned by many lips, in part by many hearts, will move around you. *MÜHLENBERG* the Patriarch of the Lutheran family in Philadelphia; *KUNZE*, that excellent man, so rich in spirit and in mind; and *SMITH*, the serious, indefatigable enquirer after truth; and now, with them, the aged, the hoary headed, your

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immortalized *HELLMUTH*, whose grave you surrounded but a few days since. They have laid down their task and the spirit saith "*that they rest from their labors.*" But do they not yet live? Do they not still live among us? We dare not ask the senses, they point to the grave, as a sign, that the communion with the deceased is entirely dissolved. Nor the hearts poor in love, they indeed follow to the grave and think by so doing they have paid the last debt, and that, when the coffin of the friend is covered over, they are done with the friend himself. But what saith "*faith and love?*" their language is, Yes! They yet live, all the faithful ministers still live among *us*, for their *works* live, and their remembrance is accompanied with blessings.

May it then continue a blessing to you! This is the last honor that a christian congregation can and ought to pay to deceased ministers. The language in common life however, names the attendance to the grave "*the last honor.*" And truly! the expression it uses is apposite enough. For, is it not usual that this attendance in every respect is the last honor that is paid to the dead? But thus *you* would not willingly rest satisfied, in respect to him, whose picture stands before you. No. Are you christians, intimate with your Saviour's mind? particularly animated with that spirit of love, by which he will know His own?—Are you a christian congregation? do you know the signification of the ministerial office? do you know the sacred nature of the obligation that subsists between the minister and the congregation? Then you will

also feel, that the interment of his body could not be the only honor, nor the last, which you owe to the paternal friend, but that you must rather consider it, as the most *insignificant*.

And this you do feel. You have by manifold proofs of tender regard and grateful love, sought to render happy the evening of his life. You have shewn, on the day of his burial, by your numbers, that you believed a faithful friend torn from you. You have for this day directed the present solemnity, and have attended in close and thronged ranks. O with what confidence may I speak to you *of the last honor* that a christian congregation owes to a deceased minister. You will meet me, and before my lips have claimed, your heart will already have granted.

Hear then with suitable reverence the declaration of holy writ, which is to guide our devotion.

Hebrews 13, 7.

The Apostle exhorts the christians at Jerusalem in the beginning of this Chapter (the epistle to the Hebrews appears to be directed to them, as may be deduced from several circumstances) to the fulfilment of various duties. For instance, he urges to brotherly love, purity of life, compassion towards the distressed, confidence in divine providence, and, in the words of the text, to a grateful regard towards the ministers who were torn from them by death. The oldest christian congregation at Jerusalem had met with this fate, before this epistle was written, (which, if St. Paul is the author,

falls in the sixty or sixtyfirst year of our chronology) During the persecution that raged after the death of the first martyr, the illustrious Stephen, the apostle James, the brother of John, and James surnamed the just, generally called the first Bishop of Jerusalem, also fell victims. To this, the words of our text appear to refer, in which the apostle requests the last honor for his consummated brethren. He means to say, although death has called your ministers from you "nevertheless forget them not, *but remember them!*" and this request he grounds upon that office by which they had been connected during their lives "*they have spoken unto you the word of God.*" Enough for us. You may only reflect on the connection that existed between you and your minister, and you will know how to honor his departure. Thus I have marked out the course, that our contemplation will pursue. In the silent heart consider with me,

First, The ministerial office, and the connection formed between the minister and the congregation, out of the same.

Then, The last honor that results to him, when he is no longer with the congregation.

But thou, son of God, whom all the ministers and Congregations acknowledge as their Lord, be nigh unto us, and raise our spirits and hearts to a sense of thy presence, that the object of this solemnity may be realized.

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I. *The ministerial office, and the connection, formed between the ministers and the congregation, out of the same, is expressed in few but very comprehensive words "He speaks the word of God." In whatever view you may receive these words, whether you look,*
to the *work* engaged in, or
to the *object* for which, or
to the *spirit* in which, or
to the *accountability*, under which it is
carried on,

in either view the teachers office and the connection between the teacher and the congregation thus stands equally sacred.

1. *First look to the work itself which the minister carries on. "He speaks the word of God to the Congregation." The word of God comprehends the revelation of God to the human race, the substance of that, which the father in heaven spoke to his children on earth. These treasures are laid down and preserved in scripture; in that scripture, which we on that account call holy, this word of God then, as it lays before us in the book of books, it is the ministers work to publish, and to expound in the congregation with which he is entrusted, without refinement or misinterpretation, without reserve or restriction, pure and clear, strong and powerful. And what a work! The word of God presents to him, the highest that the human understanding can comprehend, the deepest, that the human mind can fathom. He is to publish the counsel of the Father, the glory of the son, the operation of the Spirit, the point of*

life, the way of salvation; the consequence of the present, the mystery of the future. And as the word of the *cross*, and of reconciliation is the greatest of all God's words, to which every thing points under the old covenant, and in the new, every thing conducts back; it is this word therefore, which he should prefer to say the most frequent. Wherefore the christian ministerial office, is also, directly called by St. Paul, "*the ministry of reconciliation.*" (2. Cor. V, 18.) He shall instruct young and old, high and low; the just and the unjust, to look up to the cross of the redeemer, that every one may feel the seriousness of the father, and the father's love: that every one may know his wants, and who can supply them: that every one may perceive his guilt, and "*the mercy of God*" that every one may learn "*to live and move, and have a being,*" in this residence of the children of God on earth: "*God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.*" "*For he hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him.*" (2. Cor. V, 19, 21.) Here, of course, the conversation is not "of the wisdom of this world, that comes to nought, but of the secret, hidden wisdom of God, ordained before the world, unto our Glory." (1. Cor. II, 7.) It is not the communication of doctrines which sagacity discovered, or is found in the systems of ancient and modern speculators, or which is brought forth from books and libraries. The divine can only be drawn from a divine fountain, light proceeds from light, truth

proceeds, only from an infallible source, and can never be impressed like coin. In short, of the counsel of God the word of God only, can give instruction, and therefore minister and congregation stand around the Bible with Samuel's call: "*Speak Lord thy servants hear.*"

How sacred does the union between them already appear, through the work itself! God and his word is the central point of their union; around it both their teaching and their learning moves. The word of the Lord is the spring from which all is drawn; it is the loved daily bread, of which all partake, it is the shining warming fire in the house, around which all collect as dear inmates.

2. And what is the object of this union? It must be the same with that for which God gave us his word. But He gave it to us "*to make us wise unto salvation through faith, which is in Christ Jesus, that we as men of God may be perfect thoroughly furnished unto all good work.*" (2. Tim. 3. 15-17.) As they are not things of the earth which the word of God announces to us, so neither are they earthly objects for which the minister of the word labors. St. Paul once named the object of the ministerial office, when he said to Timothy "*thou shalt both save thyself and them that hear thee.*" (1. Tim. 4. 16.) That is the object. The design of the ministerial office is to educate the redeemed souls, for the closer communion with God in the higher spheres of another world; and to shew what hinders this communion, and what promotes it; "*to be made all to all,*" it designs to raise the spiritually dead, to rouse the drowsy, to

improve the rude, to reform the corrupt, 'to convince the doubting, to put to shame the scoffer, to animate the afflicted, to break down the vicious, to instruct the inquiring, and to conduct them all to the leading star of this sure prophetic word: *"that they may obtain the end of their faith even the salvation of their souls."* Here then, there is no laboring for the fleeting span of time, but for an uninterrupted eternity. Here the object is not to court applause, but to be a blessing to mankind, even at the risk of their entire displeasure. Here the point is not, by the art of rhetoric to excite a sudden resolution, or a flash of feeling, but the point is to work conviction, to establish the mind, to raise a building that will last through time, approve itself in death, and reach into heaven. Here finally the outward man merely, is not coated over with a glossy varnish, but access is claimed to the hidden silent man of the heart, to him the word is specially directed, to awaken in him such a mind as was in Christ, to assist in fashioning the awakened man, whence then a life, replete with consecrated power, will follow of itself, *"filled with the fruits of righteousness."* To this the preached word endeavors to bring it, that the hearers feel, as though they heard it within them, that the good and the bad feel, as though each viewed his most secret life in a mirror, so that the highly accomplished and unaccomplished cannot contradict the spirit that operates in the word, and that in every soul with every amen, the feeling reechoes: It is so, it is absolutely so, *"there is salvation in no other, but in the One."* If this One

then is received with undissembled faith, and this faith has such an influence that *He* is better and better understood, so that *He* is ever followed unconditionally, ever more joyfully confided in, that with *Him* sin and guilt with earth's pleasure and misery, and even death, in the hour of death, is more powerfully vanquished; then the object of the Lord in sending his servants is accomplished, a congregation exists "*which shews forth the praises of Him, who hath called them out of darkness into his marvellous light.*" "*A congregation of Christ blameless unto the day of the Lord meet for the inheritance of the saints of God in light.*"

O holy intimate union, that exists between beings of the dust, in the land of dust, and which removed from all the objects of sense would make that of consequence only, which is so highly important: on which all depends, and out of which all will unfold itself in time and eternity. If in no other place on earth, in it the unity of the spirit must rule, for both, "the minister and the congregation will be humble" and not imagine "that they already possess the prize;" but being seized by Christ Jesus, will be eager, and run to obtain it." All will be careful in cherishing the germ which the word has cast into their souls, and to cleanse the ground from the weeds, — to draw in the breath of life the spirit of the gospel, that they may ripen in the sun of mercy that shines upon them, unto the day of gathering the sheaves, on the harvest field of eternity.

3. It cannot be otherwise, but that the spirit of this connection also contributes liberally in

drawing this band closer. Shall the ministers of the gospel then conduct themselves like stern judges, because their work is so sacred, and their object so exalted, as to banish joy, and scare away good humor wherever they appear? Should they do this? No, and ever no! They neither should, nor would. How else could they be called evangelical? Hear the declaration of one, who perhaps possessed the spirit of his office, purer than any other, the apostle St. Paul: "*Not that we have dominion over your faith,*" he says to the christians at Corinth (2. Cor. 1-24.) "*but are helpers of your joy.*" The spirit of joy is the spirit which ought to rule between the shepherd and the flock. The messenger of the Lord will not censure and condemn earthly enjoyments, but ennoble and sanctify them, and unfold a new source of heavenly enjoyment to us "which no eye hath seen, nor ear heard" and which the believer's heart only knows. As a true messenger of peace he comes to you, and imparts peace to the dwellings, "life and full satisfaction" is his watch word. Him that is bowed down he raises up, and infuses courage to the dismayed. Him that is lost in sin, and in his anguish knows of no relief nor peace on earth, he protects against despair: and whilst he publishes the "unsearchable riches of Christ," he offers comfort "in every time of need," and for every troubled conscience, and there is none, no not one, who is obliged to depart comfortless, and to say weeping; Thou hast nothing for me!

A beautiful and happy union, in which we are not inclined to judge, but to gladden, which renders good, because it makes happy, which does not

give pain even to the sinner but with a view to do him a celestial good, which makes the word of the cross so dear, so valuable, that the minister feels himself no where happier than in the pulpit, and the congregation no where happier than *before* the pulpit, so that both long for the hours, to "be about their fathers business" like after a festive enjoyment; and thence refreshed, find themselves dissolved in the blissful thought: "That nothing in heaven and on earth, exceeds the happiness of being a christian!" — Can it then be otherwise, but, that the hearts feel themselves united to him, who prepares for them the most delightful hours of their lives, whom they know only, as the *helper* of their joys?

4. This also must finally take place before God through "*the mutual accountability of the minister and the congregation.*" Yes! for those who here stand together before the throne of grace, will there stand together before the judgment seat. An account of their days work for the kingdom of God awaits all, whether it respects five years or fifty. "They (the ministers) watch for your souls, as they that must give account." (Heb. 13. 17.) One of the fathers of the church (Chrysostom) who was accustomed to speak "the word of God" twice every day, still avowed in his old age, that he could not read this passage without trembling! And will this acknowledgment appear strange to you? "*The Lord indeed doth not require more of Stewards, than that they be found faithful.*" (1. Cor. 4. 2). But have they always been faithful? may they hope to stand secure in this trial before Him, who searches into

the hidden faults, when, by their own superficial examination, they already are brought to shame? Do they not ever remain behind hand with themselves? Do they ever see their performances faultless? Can they in any case have pleasure in themselves? Is not all, even the best they do a first weak, and small attempt? nothing further. O if they take a previous account, before the main account is tendered, they cannot stand justified, many a fault of the understanding, which they have not overcome; many a fault of the heart which they have not shook in its very foundation; many a neglect in their office which they have not made good, many a discourse upon which they have not bestowed the best attention, will pass with threatening before them like a cloud of thunder, a silent accuser before God! and will the congregation appear more confidently before the eternal judge? will it feel itself acquitted of all reproach? did it always regard the man who spoke the word of God, as the messenger of the Lord? and when he would lead them unto salvation never frustrated his object? never bowed down the helper of their joy, mortified the heart, aggravated his office, and embittered his life? will, O will it there meet its teacher with perfect tranquility?

Who can deny that the mutual accountability of the connection of which we speak, produces, I might say, an awful intimacy? As often as a congregation and its minister meet together, the former beholds a man, who has much imposed on him; and who enjoins much upon them; and the latter observes beings to whom he will become "a savor

of life unto life, or a savor of death unto death," who accusing or excusing will bear witness in the day of account. All must therefore feel the necessity of grace, all surround the same cross, all supplicate the same spirit, so that they may bring it to that happy conclusion: "We have fought a good fight;" and may mutually bear witness before the Lord, the Shepherd of the flock, and the flock of the Shepherd: "We are your rejoicing even as ye also are our's, in the day of the Lord Jesus." (2. Cor. 1 - 14.)

This brethren, is the ministerial office, and the connection formed between the minister and his congregation, out of the same. And thus the man was connected with you, nay already with your fathers; whose departure this hour solemnizes. I wished to be able to communicate more of the long and active life of your *Hellmuth*, but you will receive the little with which I became acquainted.

* * *

JUSTUS HENRY CHRISTIAN HELLMUTH was born on the 16th of May 1745. His parents were John Christopher and Justina Hellmuth; the place of his nativity was Helmsted, in the Dukedom Brunswick. He was educated for the ministry at the prussian university Halle, where, after having finished his education, he was immediately engaged for some time, in Franks blessed Institute of the Orphan house. In the 24th year of his age, a new period of life presented itself to him, in which he obeyed a call from America. He left his native country in February 1769, and arrived in Philadel-

phia, on the first day of April following. He soon found his first sphere of activity in Lancaster, to which place he went in the month of May the same year, as minister of the German lutheran congregation. He t ere was united in matrimony on the 5th July 1770, with the late Maria Barbara Keppelè now deceased with whom he lived 54 years. She brought him five children, of which two sons, together with ten grandchildren are yet living. On the 25th March 1779 he received the unanimous call, as minister of our congregation; which he accepted, and passed the whole of the remainder of his life here, laboring at his Lord's work, as long as he was able. The Lord called him to the reward, on the morning of the 5th February $\frac{1}{2}$ past 2 o'clock after a sickness of 10 days. His life terminated at the age of 79 years 8 months and 10 days; the first 24 years of his youth he expended in Germany; 10 in Lancaster, and 45 among you, where his body also found the last resting place.

It cannot be my object to stand here as his panegyrist, not because I fear the common, though often just censure that befalls panegyrists, but because true merit needs not the panegyrick of a stranger. He desires it not, for he is raised equally above our praise, as he is above our censure. Neither do you; or could you desire that I should be the panegyrist of a man, who already spoke the word of God ere I was born? Moreover I do not trust my capacity, to portray the deceased, whom the infirmities of age, and the trials of life had already bowed down, when I learned to know him. You yourselves are better qualified for the task, for you knew him,

he was yet in his years of vigorous activity. The image of the indefatigable laborer, the highly gifted pulpit orator, the happy instructor of youth, the much exercised and experienced minister, must stand before you in true colors, I would rather therefore, have taken my place among you, than to be the speaker, on the present occasion. One thing however, I must mention, in reference to his labor of love, in the calamitous year 1793, and that will serve instead of a thousand. At that time, when the hand of God lay upon this city, when pestilential disease demanded its numerous sacrifices, when all that could, hastened away from the dreadful place, when many ministers forsook their congregations, when even the ties of consanguinity no longer held together, when the husband flew from the spouse, and the children from their parents, he remained, ready, to be sacrificed out of love to his flock! In the pulpit he said to his hearers, "behold me as a dead man!" He went into the houses in which the poison dwelled, and brought the gospel, to the sick, to the dying, and the weeping in health; he entered the grave yards, and once more bid an affectionate adieu to the dead! Truly! he then exhibited himself as a shepherd who loved his flock, and regarded not his life as too dear: he then merited the high regard which fell to his lot so universally. If at the close of my life I leave such a day's work behind me, as Hellmuth did at the close of that year, I shall dare to hope, that the evening, at the close of my task, will be a happy one!

It hath now pleased God to call him from you. The sweet ties of habit, of friendship, and of faith

are now loosened by his departure. The hoary head, which so often infused reverence on a bare glance, we see no more. The lips that so often spoke here, are closed. The eye which so often directed its entreaties, is broke. The heart, full of love, which so often gave itself to you, stands still. He is no longer the publisher of the word, no longer your guide on the way of salvation, no longer the "keeper of your joys," no longer your remembrancer of the serious account. But shall he now be entirely separated from you? Shall he be forgotten? Shall it be said of you his children "they know the father's place no more?" No, bring him the last honor.

II. *The last honor.*

"*Remember him!*" His name will no doubt, often be mentioned by you; and many families among you have his portrait, and his writings in their possession; but to mention names, to look at likenesses, to take writings in the hand, and to let it rest there, is certainly not what the apostle enjoins, when he says, "*Remember them which have the rule over you,*" the addition "*whose faith follow, considering the end of their conversation,*" proves, that he enjoins a remembrance, that has an influence upon the heart, and yields a blessing in life. Consecrate to your minister, an attentive, lenient, grateful, and hopeful remembrance; then will you meet the injunction of the apostle, you will receive of him the blessing, and he from you the last honor.

1. *Remember him with attention.* I mean his doctrines, his life, and his experience. A rich harvest of blessings, must result to you from it. For why should it not produce fruit an hundred fold, when you call to mind, the testimonies of the Lord, which he delivered unto you in your temples, and in your houses; the words full of unction, which he spoke to the congregation, to the old, and to the young; the exhortations he gave you, in joy, and in sorrow, at the cradle, and at the grave. And not only what he taught, but also what he was, and experienced, merits your attention, and prepares this gain. Every man whom God has brought in contact with us, sufficiently near to be seen and observed, is a revelation of God, a momentuous appearance, on which we should often dwell in silent reflection, when his course is finished, and the book of his life, may be thoroughly surveyed. But how rich will be the gain, how various the instructions which you will receive, when you reflect what this hoary headed friend, who arrived at an age of nearly 80 years, was to you: what he experienced with you, and among you: the various events he met with during the long time he officiated, and his still longer life; how high he stood in love and esteem, as far as the name of "*HELL-MUTH*" is known: wherever Germans live in this country: to how many trials also, he was exposed: how many difficulties he overcame with you: how many bitter cups he drank among you, and how he knew to bear, and benefit himself by the varying scenes of life, the trials of fortune, and misfortune! A school of wisdom will receive you, you will be

instructed by warnings, by encouragement, and comfort. In short, you will lay up a store of rich blessings, if you thus remember the departed friend. Gather this blessing; he himself, would urge you to it, could he speak. Christians! consecrate to him, an attentive remembrance; to you as a last blessing, to him as the last honor.

2. *But likewise a lenient one.* Every one of our deceased brethren is entitled to this; the dead ought, as it were, to be sacred to us, as they are now with God, and we cannot add to, nor diminish any thing, of their part in the book of life. But how much more are the ashes of the teacher, entitled to this lenient remembrance, who was to conduct such a weighty office, to sow the heavenly seed, who was to appear as the messenger of joy, with an eye of regard, and attention to the word; under a weighty accountability to his Lord, under manifold pressures without, and conflicts within! With this I say nothing, but what an Apostle intimates, "that God laid his treasures in earthen vessels." (2. Cor. 4-7.) It is indeed, not difficult to discover spots in human virtues, however pure, and to point out mistakes and errors, in the most faithful laborer. This too, may be done, respecting us, when we are no longer here; and may also be done in relation to your departed teacher. The human heart is inclined to this, inclined to place the good of a fellow being in the shade, and to expose the evil to the light; — inclined, to write his virtues in quicksand, and to engrave his faults in brass. — My brethren let us be free from such injustice towards our aged, departed friend. I will not put you in mind, that we would

usurp an office to which we are neither called, nor fitted; I would only say, that we would violate the law of love thereby, and deprive ourselves of the blessing that we may receive from his life; that the thought of having uncharitably attacked a dead person who was unable to defend himself, might lay heavy upon us on a dying bed; that the judge above the starry pavilion, will judge us as we have judged. Is there one among us, who has thus sinned against the hoary headed friend, let him moisten his grave with tears, ask forgiveness, and wait for eternity. But do you all consecrate to him, a lenient remembrance?

3. And can this be difficult to you, when every heart agrees, that a grateful remembrance is due him? What teacher can remain one year only in a congregation, without uniting many hearts to him, if he is any ways faithful, with the talent, with which God entrusted him; but he lived so long among you, as to see a family grow up in his congregation: he labored so long, and so much, that he was enabled to say, "I have labored more abundantly than they all." (1. Cor. 15, 10.) To what amount then, must the sum of that extend, for which you are indebted to him; how great must be the number of those, who became enlightened, and were led to the truth by him? who were improved and gained to virtue? who were comforted, and through the word of forgiveness, were penetrated with joy, in God? How great the number who at his death must acknowledge to his praise, that they are indebted to him for much, for all? That under him, struck the hour of their birth, for the kingdom of heaven!

Many a one of the blessed, towards whose salvation he was the instrument in the hand of the Lord here, will he already have met there; and certainly there are still many here in *this Church*, "*who are his epistle ministered by him, written with the spirit of the living God.*" (2. Cor. 3, 3.). Bring him then the sacrifice of your love, pay him the last honor, whilst you gratefully remember him. You above all, whose love besides this, usually is the most constant and sincere, whom he took up as babes, instructed as children, and consecrated as youths at the altar, and dispensed to you the benediction of the matrimonial covenant of love and fidelity. — And *you*, his small congregation in the larger, his most trusty, among the most scattered, *you* have so often celebrated his *birth day* with pious *wishes*, often solemnize, with devout gratitude, the day of his death. And what should hinder me to acknowledge it? I too, yet owe him thanks in his grave, and readily join with you, when you say: We consecrate to you, a grateful remembrance, until we again behold you glorified.

4. With this hope also, remember your teacher. Pain deeply penetrates the soul when we entertain the thought that sincere love endures on earth only; that death separates, and separates for ever, that even a future world will not restore to us the friend. But quiet and tranquil will the heart be, peace is wafted to us from the repositories of the dead, in which, the remains of those we love, are deposited, when hope advances towards us, with the olive branch. "*There the good will see each other again.*" Embrace this joyful thought, fellow mortals! You say, "it is too much; we delude ourselves!" — Fear

not — doubt not — believe, and hope. The creator hath implanted in the sanctuary of the heart, the indispensable necessity of seeing one another again, would we think of an existence, replete with happiness. He hath likewise laid in the sanctuary of the heart, the perception, that we *will* see each other again, and that nothing, will be wanting of perfect happiness. The heavens are large also, and contain room enough for eternal love, and the Father is faithful, he hath given us his son, “and with him will give us all things,” therefore, neither fear nor doubt, but believe and hope. “The voice within will not delude the hoping soul.” And when, after the conclusion of a faithful course of life, we shall again have, and embrace those, with warm and everlasting love, towards whom we now already cast a look of ardent desire: when we shall be together with parents, consorts, children, and friends, in the mansions of peace, then we shall also meet the friend “who taught us to go the way of God:” nor shall we miss, the lovable, aged, friend, who is now gone over to the higher congregation. O the joy! rejoice in these words among one another! The inmates of a house, quietly separate, in the evening, for the night, in the morning, for their day’s work, or for a journey, and say “till we meet again.” Go then christians, and think “till we meet again,” for with God there is no difference, whether you offer your hand to each other, to a passage on a ship, or to a journey to the grave. Whoever then, has not duly thanked him, let him raise his eyes to immeasurable space remember him in hope, and say with Gellert the christian: “There, will I pay my thank to thee.”

Thus solemnize, beloved congregation, your Hellmuth's departure. You cannot solemnize it, nobler, worthier, and in a more christian like manner, than, attentively, leniently, gratefully, hopefully, to remember your teacher. And although you must point to the grave, when the question is put, "Where are now your fathers, and the prophets?" still they live in the midst of you, for in the hearts of your members a monument is erected, more honorable, more durable, than marble or brass.

We too, must calculate on a separation from you: the fleeting years of our earthly pilgrimage, hasten swiftly on. Who knows how soon? and we who this hour are yet united are no longer here? Then, may God grant that we may be taken from you in due time, when we have not outlived ourselves among you, but lived with you for eternity, and can leave an unclouded remembrance of our work, and life, behind us. Well! we will speak the word of God faithfully to you, lead you to the Lord, and his salvation: be, and remain the helper of your joys until we pass over to our judge! you will then grant us a silent grave, and attentively remember your teacher, and charitably spare our weakness, giving God the glory, with thanks, for every blessing which you obtained through us, and hopefully look up to that country, where, outgrown the church on earth, we shall toget^her, in the higher Choir, *"worship, kneel, and fall down before that glorious Being, who has purchased us, to remain eternally the people of his pasture, and the sheep of his flock."* Amen.